The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 62, Vol. vi.] BELFAST, FEBRUARY 1st, 1886. For Gratuitous Circulation.

CONTRIBUTIONS in aid of the gratuitous publication and circulation of the *Chronicle and Index*:—

A Friend, Belfast	£0	2	6
A Sympathiser, Belfast	0	2	0
A Friend, ,,	0	2	6
Mrs. Millin, ,,	0	2	6
Mrs. Russell, ,,	1	0	0
Mr. P. Knowles, Lymm	0	5	0
Mr. C. Cochrane, Stourbridge	0	10	0
Miss Jardine, Dromore	0	2	6
K., Belfast	0	2	0
J. L. Marshall, Whitewell	0	5	0
J. Hughes, Downpatrick	0	2	0

Further contributions, which may be sent to Rev. J. C. Street, will be duly acknowledged.

We call the attention of our friends to the fact that the next Sunday School Conference will be held at Mountpottinger Church, on Thursday, February 9th. Tea will be provided at seven o'clock. A paper will be read after tea by J. M. Darbishire, Esq., on "Self-Culture." We hope there will be a large gathering of friends on the occasion.

The Sunday Evening Lectures delivered by the Rev. J. C. Street during the month of January have been upon the following subjects:—

"Within and Without."
"Yesterday."
"To-Day."
"To-Morrow."
"Beyond the Veil."

The Children's New Year's Eve Festival took place, as usual, in the Rosemary Street Lecture Hall and Schools. All the rooms had been carefully and beautifully decorated, and presented a most attractive appearance to the children and their friends, who came trooping in with smiling faces about six o'clock in the evening. Evidently all were prepared for enjoyment and meant to have a good time of it. A capital tea was provided, which all seemed heartily to enjoy. After tea the whole party adjourned to the Lecture Hall, which was well filled by the guests of the evening. The chair was taken by the Rev. J. C. Street, who, in brief but hearty terms, gave a warm welcome to all present, and expressed the hope that the new year would bring to them many new blessings. Mr. J. M. Darbishire then, on behalf of the teachers, made the presentation of New Year's gifts to all the scholars of the Sunday School. As these gifts were very varied in their character, there was a continuous excitement as each child went up to the Superintendent's table to receive the gift which had been selected for him. It was some little time before this excitement had sufficiently subsided to enable the Chairman to go on with the next part of the programme. This was a representation by Mrs. M'Mechan, Miss G. H. Coe, Miss Muirhead, and Messrs, S. Millin, R. Barry, H. Fisher, B. and T. M'Caughey, of a piece entitled "The Garotters." The efforts of these friends, which were of a most artistic character, were greatly appreciated by their audience, and gave the liveliest pleasure to all who were present. This piece was followed by the work of the "Post Office," which, under the direction of Miss Muirhead and a band of assistants, yielded letters, cards, and parcels in apparently endless numbers to the clamorous applicants who besieged the office. Refreshments and

sweets were next served out, and then the party indulged in games and innocent fun, laughing the old year away, and getting ready with glad hearts to face the new year when he should appear. The happy assembly broke up about half-past ten o'clock, and all went away feeling that the last evening of the year 1885 had brought to them a full measure of gladness.

On Sunday morning, January 3rd, the Annual Service for the young was held in the Church of the Second Congregation. Though the day was very inclement, there was a large gathering of the children from the Rosemary Street and Hopeton Street Sunday Schools, and a very fair general congregation. The children sang special hymns for the occasion, and the whole service, which was conducted by the Rev. J. C. Street, was made appropriate to the occasion and the new year. The address of the preacher was listened to with marked attention. At the close of the address the annual collection on behalf of the Sunday School was taken up.

A very happy Festival in connection with Hopeton Street Schools was celebrated in their pretty hall, which was most tastefully decorated, on Thursday, January 7th. More than a hundred scholars sat down to a substantial tea, and enjoyed it right heartily. After tea, the chair was taken by the Rev. J. C. Street, who, after delivering a brief address, distributed the prizes which had been awarded to the scholars for regular attendance and good conduct throughout the year. A band of the elder scholars, assisted by some of the teachers and friends, then sang a beautiful hymn, entitled "Voices of the Flowers." Miss J. E. Bruce, the superintendent of the school, then addressed some encouraging words to the scholars and teachers, telling them of the growth and improvement of the school during the past year, and pointing out how better things might be realized in the year to come. The address was followed by a pianoforte duet, entitled "Fairy Whispers," by Miss Bulmer and Miss Flossie Fisher. Mr. Darbishire then delivered a brief address, saying how deeply he had always been interested in that school, and how many and great improvements he had noted in it as the years went by. He trusted they would go on improving in like manner every year. A very interesting recitation, entitled "The Quarrel," was given by three of the elder girls. Mr. Wetherall, of Stanhope Street Mission, then spoke a few words of advice and helpfulness. After which followed a pianoforte solo by Miss Muirhead, and a glee, "Canadian Boat Song," by a number of the teachers. The closing hymn was then sung, and the benediction pronounced by the Chairman, and as the happy children left the hall each was provided with an orange and an apple. The evening was a very happy one to all who were present.

The Monthly Religious Service for the scholars, teachers, and friends of the Hopeton Street Schools was conducted on Sunday afternoon, January 17th, by the Rev. J. C. Street. There was a large gathering of children. The address was on the subject of "Heaven, a home for all." It was pleasing to note the growing proportion of elder scholars at this service.

On Monday evening, January 4th, the first meeting of the second half of the session of the Rosemary Street Mutual Improvement Society was held in the Lecture Hall. Rev. J. C. Street, President, occupied the chair. There was a good attendance. Dr. Henry Burden, Pathologist to the Royal Hospital, read a paper on "The Coca Plant of Peru." He explained that the plant was entirely distinct from that which produced the cocoa-nut, and from which chocolate is produced. Having referred to the uses to which the plant was applied by the native Peruvians, he described the effects it produced upon them when taken in moderate quantities, enabling them to do an amount of work which otherwise they could not perform, and also alleviating the pangs of hunger, while dispensing with the use of ordinary food. When used to excess it no doubt caused injury both to the

physical and mental powers. He pointed out the important use to which the coca plant was now being applied by the medical faculty for the alleviation of suffering in removing the sensibility of pain during surgical operations. The great hindrance to its more general use was the cost of the article, which was such as to place it beyond the reach of many. Now that the attention of scientific men had been directed to the subject, he trusted that, as a result, the process of production would be rendered less expensive. A vote of thanks to Dr. Burden terminated the proceedings.

On the 11th, a lecture on "Shakspere" was delivered by the Rev. Walter Reynolds, B.A. The Rev. J. C. Street presided. The rev. lecturer, in the course of his address, showed himself to be a deep student and ardent admirer of "the poet of all time," touching, analysing, and showing up in happy phraseology the principal characters in the great dramatist's works. The lecture was frequently applauded, and at its conclusion Mr. James M. Darbishire proposed a hearty vote of thanks to Mr. Reynolds. This was seconded by Mr. Dale, supported by Mr. Fisher, and passed by acclamation. The compliment having been conveyed by Mr. Street, the President of the Association, and suitably acknowledged, the meeting separated.

On the 18th there was executed an admirable programme of music and readings, which greatly interested all who were present on the occasion.

On the 25th Dr. Hyndman read a valuable paper in answer to the question, "What is Liberalism?" Mr. Darbishire, in the absence of the President, took the chair. The paper was listened to with great attention as setting forth the opinions of a prominent and experienced Liberal, and a valuable discussion followed, in which Messrs. Fisher, Dale, Roche, W. C. Dobbin, and the Chairman took part. The proceedings of the Society during the past month have been of a very interesting character.

The Treasurer acknowledges the receipt of the following subscriptions for the Unitarian Society for 1885:—

Daniel Bulmer,	Belfast,	.. £0	2	6
Miss Coe	,,	.. 0	2	6
W. Palfreyman	,,	.. 0	5	0
John Greenfield	,,	.. 0	5	0
Thomas E. Osborne	,,	.. 0	2	6
John M'Giffen	,,	.. 0	5	0
W. Rankin	,,	.. 0	2	6
W. C. Dobbin	,,	.. 0	10	0
Miss Dobbin	,,	.. 0	10	0
Miss Barker	,,	.. 0	5	0
F. E. Dale	,,	.. 0	10	0
Mrs. Lipsey	,,	.. 0	5	0
John F. Mulligan	,,	.. 0	2	6
Miss May	,,	.. 0	2	6
John R. Neill	,,	.. 0	10	6
Thomas Henderson	,,	.. 0	2	6
Miss Prenter	,,	.. 0	2	6
Miss Weir	,,	.. 0	2	6
Mrs. Bulmer	,,	.. 0	2	6
Sir E. P. Cowan, D.L.	,,	.. 2	10	0
John Davidson	,,	.. 0	2	6
W. B. Ritchie, J.P.	,,	.. 2	0	0
W. R. Stitt	,,	.. 0	2	6
Miss Aston	,,	.. 0	2	6
Rev. J. C. Street	,,	.. 1	0	0
Adam Millin	,,	.. 0	2	6
Mrs. Millin	,,	.. 0	2	6
John Ritchie	,,	.. 0	2	6
Mrs. Ritchie	,,	.. 0	2	6
Miss Ritchie	,,	.. 0	2	6
John Ritchie, jun.	,,	.. 0	2	6
Henry Burden, M.D.	,,	.. 0	5	0
James Campbell	,,	.. 0	10	0
T. M'Clelland, J.P.	,,	.. 0	10	0
James M. Darbishire	,,	.. 1	0	0
Mrs. Darbishire	,,	.. 0	5	0
Miss Darbishire	,,	.. 0	5	0
R. M. Kennedy	,,	.. 0	10	0
D. M. Moore	,,	.. 0	2	6
James Moore	,,	.. 0	10	0
H. J. M'Cance	,,	.. 0	10	0
John M'Connell, J.P.	,,	.. 0	2	6
E. F. Patterson	,,	.. 0	2	6
William Robertson, J.P.	,,	.. 1	5	0
R. W. Gordon, J.P.	,,	.. 0	5	0
Geo. M'Auliffe, J.P.	,,	.. 1	0	0
Mansel Smith	,,	.. 0	5	0
Mrs. Brydon	,,	.. 0	5	0
S. Barry	,,	.. 0	2	6
Mrs. Barry	,,	.. 0	2	6
A. M. Carlisle	,,	.. 0	2	6
James Carr	,,	.. 0	10	0
Hugh Hyndman, LL.D.	,,	.. 0	10	0

Mrs. H. Hyndman,	Belfast,	..	0	10	0
Mrs. Hyndman	,,	..	0	10	0
Alex. King	,,	..	0	5	0
F. Manderson	,,	..	0	2	6
S. Riddell	,,	..	0	5	0
Mrs. Rice	,,	..	0	2	6
Miss Martin	,,	..	0	2	6

NO SECT IN HEAVEN.

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly-flowing stream.

And a "Churchman" down to the river came:
When I heard a strange voice call his name,
"Good father, stop; when you cross this tide,
You must leave your robes on the other side."
But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took;
His pale hands clasping a gilt-edged book.
"I'm bound for heaven, and when I'm there,
I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."
Then he fix'd his eye on the shining track,
But his gown was heavy, and held him back;
And the poor old father tried in vain
A single step in the flood to gain.
I saw him again on the other side;
But his silk gown floated upon the tide;
And no one ask'd, in that blissful spot,
If he belong'd to the "Church" or not.

Then down to the river a Quaker strayed;
His dress of a sober hue was made:
"My coat and hat must be all of grey,
I cannot go any other way."
So he button'd his coat straight up to his chin,
And staidly, solemnly, waded in,
And his broad brimm'd hat he pull'd down tight,
Over his forehead, so cold and white.
But a strong wind carried away his hat;
A moment he silently sigh'd over that;
And then, as he gazed to the farther shore,
The coat slipp'd off, and was seen no more.
As he enter'd heaven, his suit of grey
Went quietly sailing—away—away;
And none of the angels question'd him
About the width of his beaver's brim!

Next came Dr. Watts, with a bundle of Psalms,
Tied nicely up in his aged arms;
And Hymns as many, a very wise thing,
That the people in heaven, "all round," might sing.
But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high;
And looked rather surprised, as one by one,
The Psalms and Hymns in the wave went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness:
But he cried, "Dear me, what shall I do?
The water has soaked them through and through."
And there on the river, far and wide,
Away they went down the swollen tide,
And the saint astonish'd pass'd through alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,
Down to the stream together came,
But as they stopp'd at the river's brink,
I saw one saint from the other shrink.
"Sprinkled or plunged, may I ask you, friend,
How you attain'd to life's great end?"
"Thus, with a few drops on my brow:"
"But *I* have been dipp'd as you'll see me now;
And, I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."
Then straightway plunging with all his might,
Away to the left—his friend to the right.
Apart they went from this world of sin,
But at last together they enter'd in.

And now, as the river went rolling on,
A Presbyterian church came down;
Of women there seem'd a wondrous throng,
But the men I could count as they pass'd along.
And concerning the road, they could never agree,
The *Old* or the *New* way, which it should be,
Nor ever a moment paused to think
That both would lead to the river's brink.
I watch'd them all in my curious dream,
Till they stood by the borders of the stream;
Then, just as I thought, the two ways met,
But all the brethren were talking yet,

And would talk on, till the heaving tide
Carried them over, side by side.

Side by side, for the way was one,
The toilsome journey of life was done,
And Priest and Quaker, and all who died,
Came out alike on the other side.
No forms, or crosses, or books had they,
No gowns of silk, or suits of grey,
No creeds to guide them, or MSS.,
For all had put on true righteousness.

THE METHOD OF RECEIVING AND THE DUTY OF PROCLAIMING THE TRUTH.

BY JAMES C. STREET.

"What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops."—Matthew x. 27.

THIS is a direct and positive charge given by Jesus to his disciples and apostles. It was doubtless meant to have the widest possible application. It indicates a good deal as to the method of teaching adopted by Jesus, the transparent honesty and sincerity of his character, and the strong desire he had that all his followers should act in a similar way and from the same principles.

It is evident that not merely did Jesus preach on the mountains and by the lake and river to the crowds who followed his steps from Galilee to Judea, but that in a more private and quiet way he also brought his divine truths into contact with human minds and hearts. No doubt, many a time when the daylight had faded into darkness, and the hurry and activity of the day's labour were over, Jesus often had his one or two companions and friends, to whom, in the hush and peace of the evening hours, he unfolded the mysteries of the Kingdom of God. His work was not over with the daylight; he was not content with the public proclamation of his glorious message, but evidently he spoke to some of the people in the darkness, and whispered his inspiring truths into willing ears that reverently waited to catch his wondrous teachings. It requires no great effort of imagination to see the Teacher with his beloved John, and the eager, impetuous Peter, and the high-minded James in the twilight or darkened hour in close and intimate conference, the three bending with listening ear as he "who spake as never man spake" discoursed in whispered sweetness of the glorious gospel of the blessed God. How the words thus uttered would sink into these reverential hearts, and how preciously would they be held in many an after hour of trial and sorrow!

It is also evident that in such conferences Jesus did not utter esoteric teachings, which were meant only for the favoured few, and not for the multitudes. Jesus was too transparently genuine and honest for that. He had not one kind of teaching for his disciples and another for the people. Doubtless, he was familiar with the fact that many teachers pursued this plan, and thought it right, or at least expedient, to reveal their highest thoughts to only a few privileged disciples, while to the crowds inferior and more imperfect utterances were made. But he utterly repudiated such a mode of teaching. He was genuine and sincere. He had no secrets to keep, no mysteries to veil in silence and awe, but was bent upon publishing to all the measureless grace of God which had been revealed to him, The text brings this out beautifully. He was anxious to guard them from thinking that those quiet communions of theirs, wherein he poured out the fulness of his soul and the brightness of his thought, were intended to be considered as secret and for themselves alone. Hence his words, "What I tell you in darkness, that speak ye in the light: and what ye hear in the ear, that preach ye upon the house-tops." He himself was the same always. He had no unguarded and thoughtless teachings. *Meditation*, long and profound—*prayer*, earnest and aspiring—*patience*, gentle and unfailing—enabled him to see clearly certain great, fundamental, and everlasting verities, and these he never faltered about, never concealed, never set aside, but privately and publicly, in darkness and light, made it the work of his life to promulgate and establish. Other than this he could not do because of his true greatness and thorough goodness. Weaker, more imperfect natures—men who were afraid, who had not

ample and perfect confidence in God and God's truth—might do differently, but the life of Jesus must be of one genuine texture, the same in the intimacies of friendly communion as in the public relation to the multitudes who thronged to hear him.

And it is clear that he desired all those who followed him, who accepted him as in any sense their leader, to imitate his conduct in this respect, and to do likewise. He wanted them to be genuinely sincere, and to give proof that their lives were well compacted, transparently honest, and perfectly trustworthy. He did not wish them to have two kinds of teaching—one for the few and another for the many—but to let all they did and said be permeated with the one living spirit of the gospel.

These inferences from the words of Jesus are perfectly obvious and beyond disputation.

But the words are also suggestive of other considerations. They suggest two things—

1st. As to "The Method of Receiving Truth."

2nd. As to "The duty of Proclaiming Truth."

To these I ask attention.

1. No doubt different minds appropriate and assimilate Truth in different ways. We do not all catch the same aspect of things—nor at the same time. Various as we are, so are the ways in which we see and understand things and principles. But by careful consideration any thinker will see that the process of mental receptivity is very much like the process of physical receptivity. We take mental as we take physical food, and before we can assimilate either it must be thoroughly and healthily digested. It is one thing to take in stores of knowledge—quite another thing to select out of them the needful elements for our intellectual life and to appropriate them for our true good. Many men fill their minds like mental gourmands, as if the great thing to be cared for was to get as much as possible, forgetful that the mind, like the stomach, can only healthily digest a certain portion, and any more than that is not merely waste, but is injurious and creative of weakness and disease. There is a limit to the power of mental appropriation and assimilation. To go beyond that limit is to produce mental dyspepsia and nausea. A large class of people forget this obvious truth, and are constantly making their minds store-houses of facts, and museums of curiosities, instead of feeding them with new life, enlarging their grasp, and making their action more powerful and majestic. There are various ways in which a new truth or principle may be made known to a mind, but there is only one way in which that mind can grasp and master that truth or principle, and make it part and parcel of its own being. The mind must not only *receive*, but receive in such a way that it can appropriate, and hold fast, until the new truth is wrought up into mental sinews and muscle, and become part of its own identity. Principles are often held, as other property is held, and are given up, or bought and sold, or at least thrown off in times of penalty, persecution, and death. There are multitudes who think they have received a Truth, who really have only tasted it, and who have never assimilated it in their minds. Such people, in fine weather, while all is prosperous, and the fashions of the world move in the same direction, hold on to the principles and make profession of them anywhere; but let a time of testing come, when to avow their principles will bring social ostracism, public censure, fashionable contempt, or chains, and slavery, and death, and you find they put aside the principles as they do last year's hat or bonnet as out of fashion, and no longer suited to the customs of the day. In one aspect these people all look like moral cowards and turncoats, who in a bad sense can be all things to all men, and they seem to deserve the severest condemnation and reprehension. But this is to judge them harshly and unfairly. The fact is they had never received the principles at all; they have merely worn them as they wore their clothes; they could put them on and off with great readiness, and the struggle, if there was a struggle at all, would be of the slightest. They are not so much moral cowards as they are moral invalids. Men who had once, in the true and natural method, received a principle into their minds could no more part with it in a time of

adversity than they could get rid of their own identity. It has become a part of themselves, and is henceforward inseparable from them. The way in which Truth is really received is easily seen. It is brought before the intellect, by almost any process—reading, hearing, thinking, and by almost any instrumentality; and there it is examined, tested, looked at in all lights, in relation to other truths, to present convictions, to the opinions of others, to the needs of the heart, the intellect, and the conscience; and, at length, it is carefully and slowly received into the nature, becomes one of the deep, strong, and massive features of the soul, is gradually built up into the mental life of the thinker, and exercises its constant and natural influences throughout all his subsequent career. It is henceforward as much part of him as the rain becomes part of the rose and the corn. It permeates his whole life, as the atmosphere permeates the soil. Now a truth thus received cannot be taken up and put down to suit convenience and pleasure, any more than we can put from us again the food which we have eaten and which has been built up into bone and flesh and muscle and nerve. No matter what trials may come to the thinker who has thus received any truth, it is absolutely impossible that he can shake the truth from him. He may prove false to it. He may palter with words in a double sense; he may fence and parley and diplomatise; nay, he may prove coward and liar and slave, and deny the truth, and publicly renounce it like Galileo and Cranmer; he may turn his back upon his old associates, and profess he no longer shares their convictions; but all this is one huge attempt to cheat; his public recantation is only a base acted falsehood; he *does* the wrong, but he *knows* the right, and, do and say what he will, he must be eternally haunted with the feeling that he is a coward, a hypocrite, and a slave.

So powerful is the truth when once it has been duly received. It becomes the natural clothing of the mind, and cannot be parted with without leaving destitution and nakedness. In the final issues a man cannot shake himself free from the truth which he has once received. It clings to him for evermore, and will stand in judgment against him if he has dared in any time of trial to prove false and recreant to it. How solemn is the thought here brought before us. When once we have, in the true method of assimilation, received any truth of God, it becomes inseparably wrought up with our being, is interfused in all our thoughts and feelings; it colours all we do and say, and it enlarges our moral and spiritual responsibility in presence of the Great Author of Truth. Instead, however, of this being a source of anxiety or fear to us, it should be a matter of devout thankfulness and joy. God does not permit His truth to die, will not let us escape from it, makes it live for ever, and sends it about with us throughout time and eternity.

I now come,

2nd, To the duty of proclaiming the truth. And here I fall back upon the words of Jesus, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops." Here is the distinct command, "Preach the truth." You have, in the method I have described, received some truth from God—preach it; don't hide it, or neglect it, or try to keep it to yourself, but make it known to others. Some mental recluses think they may do as the mystics did—get hold of some precious truth of God, and take it with them into solitude and nourish it there in mental ecstacy and spiritual trances. Not so. They must take it and keep it so long until they have finally made it their own, and built it up into their natures, but then they must say—

> "There is a holy lesson here;
> We'll carry it to men."

And henceforward it must be the work of their lives to be apostles of truth for the welfare of the world. Parker says—"A true idea must not only become private excellence in the corporeal, intellectual, moral, affectional, and religious character of a particular man or woman, but come out in the joy and gladness of whole millions of men. . . . Great truths about man, religion, God, burn for many a night in some humble mind, all

obscure and unheeded, and of a Sunday in some lowly pulpit they get preached to a few shoemakers, to farming folk with their sweethearts, and little ones and wives, sitting there in their pews; and they will one day be a fire in the dry grass and thick old woods of theologic error, which shall crackle, and burn, and fall before the flame; and next they will become corn for daily bread and future seed, and so at length they shall turn into happy life, widespread over many a green island of the sea, over broad continents, and become condensed into the focal civilization of great cities, full of men rich in material and spiritual worth."

The duty is to make known the truth. But you will see that Jesus enforces this more directly, and demands that you shall preach the *whole truth*. There are to be no disguises, no half teachings, no part is to be kept back, but the nature is to reveal itself fully and clearly.

(To be continued.)

UNITARIAN DEPOSITORY,
16, QUEEN'S ARCADE, 16.

The undermentioned Books, Tracts, &c., may be had at the Depository, 16, Queen's Arcade:—

MODERN SERMONS.

Monthly Numbers, 1d. Yearly Parts, Paper Covers, 1s. Vol. I. (24 Sermons), in Cloth, 2s. 6d.

ALREADY PUBLISHED.

Eternal Punishment, 6th Ed. Rev. Stopford A. Brooke, M.A.
The Doctrine of the Cross. Rev. Frank Walters.
Charles Darwin. Rev. R. A. Armstrong, B.A.
Investigation of Religious Truth. Rev. W. Gaskell, M.A.
The Blood of Jesus. Rev. Charles Hargrove, M.A.
Justification by Faith. Rev. E. M. Geldart, M.A.
How Can a Man "Lose his own Soul"? Rev. Henry W. Crosskey, LL.D., F.G.S.
God in Nature. Rev. T. Elford Poynting.
The Survival of the Fittest as the Law of Spiritual Life. Rev. Chas. T. Poynting, B.A.
Waiting upon God. Rev. John Page Hopps.
The Problem of Evil. Rev. C. C. Coe, F.R.G.S.
Is the Universe Good? Rev. Minot J. Savage.
"Lord, Lord." Rev. Charles Voysey, B.A.
The Kingdom of God. Rev. P. H. Wicksteed, M.A.
Manhood the end of Religion. Rev. Frank Walters.
One God, the Father. Rev. R. B. Drummond, B.A.
The True Apostles. Rev. James C. Street.
Moral Courage. Rev. D. P. Faure.
The Philosophy of Persecution. M. D. Conway, M.A.
The Resurrection of Jesus. Rev. Stopford A Brooke, M.A.
The Immortal Hope. Rev. John W. Chadwick, U.S.A.
The Bible and the Child. Rev. James Martineau, D.D., LL.D.
Christians *and* Christians. Rev. G. V. Smith, Ph.D., D.D.
Preaching the Gospel. Rev. Christopher J. Street, M.A.
The Original Gospel. Mr. George St. Clair, F.G.S. Also, The Treasures of Darkness. Rev. Frank Walters.
The Real Christ. Mr. George St. Clair, F.G.S. Also, The Armour of Light. Edmund Martin Geldard, M.A.
Love to Christ. Rev. William Mitchell.
Spiritual Renewal in the Worship of God. Rev. T. W. Freckelton.
The Tongue of Fire, and the Pathway of Love. Rev. Frank Walters.
The Church and the World. Rev. Enfield H. Dowson, B.A.
Is Life worth Living? Rev. John W. Chadwick.
Ceeing Him that is Invisible. Rev. Alfred Payne.
Sonstructive Rationalism. Rev. M. J. Savage, Boston, U.S.A.
Sinful and Unsinful Wrath. Rev. Stopford A. Brooke, M.A.
Science & St. Paul: The Foolishness of God. *Late* Geo. Dawson, M.A.
Stretching Forward & Pressing On. Rev. Richard A. Armstrong, B.A.
The Demand of the Age on Religion. Rev. F. Walters.

BOOKS.

Short Sermons to Children. By Three Cousins. Cloth, 10d
Morning Lessons on Portions of the Gospels. Cloth, 1s 3d
Stories from the Book of Genesis. R. Bertram. 9d
Stories from the Life of Moses. R. Bertram. 9d
Heroes of Israel. R. Bertram. Cloth, 9d
Sunday for Our Little Ones. E. M. Geldert. 1s 6d
The Flock at the Fountain. Cloth, 9d
In Search of Truth. By A. M. Y. Reduced from 2s 6d to 1s 6d
The Story of Religion in England. Third Edition, 1s 6d
Our Unitarian Faith for Young People. J. T. Marriott. 1s
Footprints. T. E. Cooke. 1s 2d
The Childhood of Jesus. W. C. Gannett. 1s 2d
The Bible for Beginners. J. P. Hopps. 2s
Similarities of Physical and Religious Knowledge. By James T. Bixby, 1s 2d
Beliefs and Opinions of a Unitarian. S. Fletcher Williams, 2s 9d
Channing's Complete Works. Memorial Edition, 2s 8d
Lessons for the Day. M. D. Conway, 2s 6d
The Pedigree of the Devil. J. T. Hall, 6s 6d
Sacred Scriptures of the World. M. K. Schermerhorn, 9s 6d
John Wycliffe and his English Precursors. Professor Lockler, D.D., 6s 6d
The Revised Bible. From 2s 8d
Spiritual Perspective. By Rev. C. J. Perry, 1s 3d
The Broadening Sun Appears. Rev. R. R. Suffield.

TRACTS, PAMPHLETS, &c.

One Penny each.

The Living God. A Sermon by Joseph Freeston.
The Bible. Rev. F. Walters.
Final Authority in Religion. Rev. J. C. Street.
Five points of A Christian Faith. Jas. Martineau.
My Creed. Rev G. T. Walters.
Resurrection. J. M'Gavin Sloan.
Freedom in the House of Her Friends. Rev. R. J. Orr.
Why I Became a Unitarian. R. Rudolph Suffield.
Hymns and Choral Songs for Anniversary Services, No. 6.
The Rights and Liberties of the English People. H. Mills.
The Martyrdom of Michael Servitus. H. Mills.

Printed by John A. Murphy, 16, Howard Street, for the Unitarian Society, and Published at their Depository, 16, Queen's Arcade, Belfast.